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UNITY

"HE HATH MADE OF ONE BLOOD ALL NATIONS OF MEN."

VOLUME XLIII. CHICAGO JUNE 15, 1899. NUMBER 16.

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Of Heaven or Hell I have no power to sing,
I cannot ease the burden of your fears,
Or make quick-coming death a little thing,
Or bring again the pleasure of past years,
Nor for my words shall ye forget your tears,
Or hope again for aught that I can say,
The idle singer of an empty day.

But rather, when aweary of your mirth,
From full hearts still unsatisfied ye sigh,
And, feeling kindly unto all the earth,
Grudge every minute as it passes by,
Made the more mindful that the sweet days die—
Remember me a little then I pray,
The idle singer of an empty day.

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DOCTRINE OF EVOLUTION.

There has been a great deal written about the doctrine of evolution, and a great deal talked about it. It has met with warm supporters, and equally warm opponents, but the discussion on the subject is generally terminated by the declaration that each side holds different views on what is meant by evolution. In fact, the general public has very hazy notions on what the dispute is about, though it recognizes the interest and importance of the subject, and anyone who succeeds in placing the theory in a clear light, and in a concise and intelligible form does a good work for which the public ought to be grateful. This has been effected by Miss Effie McLeod in a small book published by Alfred C. Clark & Co., Chicago, entitled, "A Popular Exposition of the Theory of Evolution," which treats the subject in a very able manner, and a very fascinating style; the authoress has evidently studied the matter deeply and carefully weighed the evidence for and against; her conclusions, therefore, will be read with interest by the scientific world, and with intelligent comprehension by the non-scientific public.

Miss McLeod is, we are proud to say, a Quebec lady, and her treatise, small and unassuming as it is, does honor to her native place, as much as it is creditable to herself. The book is for sale at Messrs. Hanson, Walsh, Evoy and Moore's, and is dedicated to Professor Jas. Clark Murray, of McGill College.

(*Quebec Telegraph.*)

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UNITY

VOLUME XLIII. THURSDAY, JUNE 15, 1899. NUMBER 16.

We recently heard of a rich man who justified the discontinuance of a long-established and worthy benevolence on the ground that he had forty thousand dollars lying in the bank for which he could find no investment. This man can find sympathy with the directors of a Wisconsin bank that is reported to have failed because "the times are so good that it cannot loan its money." We extend our sympathies to these sufferers, but it is a perplexing problem to know how to help them.

The indications are that the nineteenth century may close its brilliant list of great discoveries and achievements in the physical world by conquering the deadly "white plague," which proves more fatal in the long run, perhaps, than any of the black plagues of history, happily conquered and forgotten. We refer to the blight of tuberculosis, the fell disease of consumption. Dr. Crotte of Paris is now in Chicago and is soon to set up his electrical machine by which he is to charge the body with his bactericide—formaldehyde—and he promises to begin his demonstrations by treating five hundred patients from among the poor, who cannot seek the costly ameliorations. But this is but one indication that the great enemy has been surrounded, and though now he may stand at bay, his defeat and overthrow are near at hand.

Father Huntington of Baltimore, the representative of the highest church element in the Episcopal Church, is now in Chicago, pushing his benignant mission in the interest of the so-called "fallen women." He starts with the righteous assumption that they are such not primarily from love of sinning. His next assumption is that women thus fallen need not continue such, but that they have within them, like their brothers, the power of rising, and that with similar opportunities they will rise as thousands of them annually do rise on "stepping stones of their dead selves" to better things. We quote the noble prelate's own words: "I believe that all these women could be induced to lead good lives if the proper means were used. Let us establish homes for these outcasts of humanity and do all in our power to lend them a helping hand."

In the death of Mrs. Joshua Douglas of Meadville, Pa., UNITY fellowship has lost another faithful friend and leader, although it be that quiet leadership that goes with a refined, cultured and modest womanhood. From its earliest inception to the last issue Mrs. Douglas was a friend and reader of UNITY. In Meadville she stood as a power for good. She was a woman whose love of literature heightened her love of reform. She was as faithful to the temperance work as she was to the Browning class. Through suffering she had found strength and through weakness she was brave. Her death in the city of New York, in the home of her daughter, was unexpected. Her body was given to nature through the flames of the New York crematory.

An English exchange contains a vivid account of a jolly day at Eton, when one hundred and eighty boys started out for an afternoon's sport with "eight couples of the college beagles," which we take to be hunting hounds. In fifteen minutes an unfortunate hare was "fortunately" found and the sport began. The chase is described as passing through "the churchyard, workhouse grounds, through a domain dotted with villas," etc., etc. Three times did the hare make the desperate rounds, followed by the hounds, who in turn were followed by the boys, thoroughly enjoying the thing. And, to cap the climax, "two masters of the college" were with them. After two hours the poor hare ran into a wire netting and the hounds had her. Then the "master" cut off the head and feet as trophies and the carcass was thrown to the quarreling hounds, who had "thoroughly deserved blood." Brave sport, this! The whole letter would offer attractive reading to the "sporting" parsons who are now getting their guns and fishing tackle ready and laying in an extra supply of cigars.

Now that the horseless carriage has fairly arrived before it is too late let the public demand that grace be wedded to utility. When the mechanic has well-nigh solved his problem let the artist not postpone his triumphs. The solid-wheeled, grim, ponderous, hearse-like structures that play up and down Broadway, New York, are in no way gratifying to the eye or restful to the mind. Why not study at least to give the appearance of lightness to the swift and silent moving vehicles? Why not study for grace of outline and satisfying colors, and, above all, shape them so as to secure the maximum of security? What is the need of dashboard where there are no horses to throw up dust and mud? For safety's sake, why not place the wheels under rather than on the side, and let the whole machine be prowed like a boat, extended into side curtains of solid structure, so that dogs, children and women will be thrown aside instead of being run over. Let the creative work continue until we are given a better name. Save us from the four syllabled heaviness of "automobile." If the word must be compounded let it be of Saxon roots. Let the good old words, "cart," "wagon," "coach," "buggy," etc., be preserved. Let the self-pushing things be given a nimble name and be made graceful in shape, bright in color and life protecting in structure.

Alfred Russel Wallace, in his "The Wonderful Century," tells us that the race-horse, the steamship and the bicycle have each of them attained about the same

maximum speed, viz., thirty miles an hour. The horse, he tells us, is, however, close upon its utmost limits, while the possibilities of the others are far from being reached. It is pathetic that this high development of the race-horse alone has carried with it disreputable and demoralizing associations. Dr. Stough, pastor of the Congregational Church of Oak Park, Ill., enlisted the sympathies of the better people of Chicago when last Sunday he protested against the degradations of "Hawthorne," which just now is Chicago's popular race course. Are not law and religion strong enough to release the horse (which next to the bird represents the most perfect animal mechanism in nature, and far superior to the bird in intelligence, sympathy and possible human companionship) from the blight of gambling, the corrupting and disgraceful betting which, with the sanction of the noble horse, invades the realm of respectability? Even the "fair sex" stoops to the excitement of the rowdy and deals in kid-gloved gambling at the races. Glory to the horse! Shame to the woman!

A "brilliant criminal lawyer of Michigan" has found a new use for the Philippine Islands. At the Congregational Church at Ann Arbor, in the presence of a large number of the University professors, he recently argued that the penal system is the only one under which criminals can be reformed. He wants the United States to set up penal colonies in the Philippine Islands. He further argues that these convicts would be better missionaries to the natives than "Christian preachers," because their ethics are more nearly on a par with that of the natives. The conclusions of this "brilliant lawyer" are better understood when we note the nature of his argument from history. "Banishment," he said, "is justified by the precedent established by God himself, who banished Adam from Eden after he had committed a crime." A more modern study of Adam and a greater acquaintance with the conclusions of anthropology might discount the value of this argument before a court of justice. The use of civilized criminals—which anthropologists tell us are generally degenerates—in the elevation of primitive peoples is hardly born out of history. Were the Greeks elevated by the criminals of Egypt; the Romans cultivated by the cutthroats of Greece; the English barbarian elevated by the scum elements from Rome, and did the United States rise on the wild soil of America by virtue of the European refuse which came over in the May Flower in 1620, and their associates that came later to take possession of Virginia, Pennsylvania, etc.?

It was a pleasant announcement which the Chicago public found in last Sunday morning's papers that told of the noble bequests of Mrs. White of Evanston, who in her will has left over two hundred thousand dollars to the Art Institute of Chicago, besides many other bequests to educational and philanthropic institutions, among which are the Hahnemann Hospital, Lewis and Armour institutes, the Northwestern University, etc. Mrs. White was the widow of a large real estate dealer in the city of Chicago, whose wealth came largely from that appreciation of lands incident to the phenomenal growth of the great metropolis. We like to believe that Mrs. White has thus enriched the life of Chicago, not in the old spirit of the wealthy patronizing the poor, giving away that which she could no longer use, but rather in the new spirit of a citizen who, recognizing her civic obligations, loyally handing back to Chicago that which Chicago in the first place made. It was the recognition of the prior claim, the discharging of a secret trust according to the laws of God and the rights of man. Let there be more such bequests inspired by a sense of justice, which is higher and diviner than the sense of charity. Let the old piety be ripened in the lives of the competent into the new sense of civic equity. Even the providential gift of brains that gives business aptitude is a gift of providence as much as are the gold and coal hid in the mountainside, and all this divine deposit is to be used for the benefit of the whole, not for the exclusive joy or ownership of the few.

Congress—Conscience—Dollars.

We ask our readers to give careful study to the fifth annual Financial Statement of the Liberal Congress, found in another department of this paper, which shows total receipts of $1,867.22 for the year ending June 1, 1899. This is the largest sum yet attained, and the list, when analyzed, the life and annual memberships and the subscriptions from organizations, show an encouraging increase in each department. Perhaps contrary to the expectation at the outset, the most promising source of revenue seems to be that from annual memberships. While we believe that the list of societies will slowly increase, yet it is evident that churches, as such, are so committed to the denominational lines and are so burdened with obligations already assumed that it is a difficult matter even for societies that are in line and would like to be in touch with this effort for a broader synthesis, to divert their funds to its support. But this is not the case with thousands of individuals throughout this broad land, who, for one reason or another, hold but slender relations to any organized church or denomination and who probably are conscious that they are giving shamefully little to help along the cause of organized religion in any way, though both head and heart confess the legitimacy of such organization and the need of such in the world. A large percentage of these thousands are happily removed beyond the anxieties of poverty. Their daily bread is provided for and they have a margin more or less large, from which they do contribute to the support of good causes. To such we turn. From such we solicit. May we not depend upon such to carry us through another year with more success than the last? What has already been printed and the more that is not yet ripe for print justifies our confident assurance that the meeting in Boston next October will be such as might be expected and hoped for from our past—a meeting that will carry much more national significance than any previously held and will achieve much more in the way of inter-denominational sympathy and coöperation than preceding ones. The men, topics, interest and work are already assured. The only thing that hangs in uncertainty is the funds. Let the Congress give us the twenty-five hundred dollars or more which they planned for and promised at Omaha and we believe that we can promise for UNITY and the board that the contributors will not be disappointed.

Our appeal is, first, to the last year's contributors. Their annual contribution was for the year ending June 1, 1899. When they read this and their name in

another column we trust they will promptly renew their subscription, paying it as early as convenient, but any time between now and June 1, 1900, will count. Next, will they speak to their neighbor. It is not an unreasonable expectation to believe that these hundred ought to be multiplied by ten.

Our next request is that the friends above alluded to will cast their eye longingly upward to the life membership roll. Is not this Congress worth twenty-five dollars or more to some of them? It would seem as though there should be ten people instead of one who out of their bounty could give one hundred dollars each for these high tasks.

Again, we appeal to representatives of societies, seventeen of them last year, some giving generous sums, others confessedly small and inadequate sums. It may be a useless task and we may promptly be voted ungracious when we appeal to the liberal ministers in all denominations, in ways of their own choosing, to present this cause. We are well acquainted with the ministers who "have no faculty to raise money." We humbly submit whether that is not equivalent to saying that they lack faculty in interesting their people in high causes and in relating their work to the work of the world, because where interest goes there support goes gladly.

Lastly, we appeal to every reader of UNITY, whether previous contributors or not. Help now as you can, little or much. Help now, or you will find when it is too late that some things have stopped which you prized because you did not lend your mite and do what you could.

Do not throw this aside until you have considered it. Please do not let your conscience escape under the mask of the approaching vacation. What you cannot do now you can in the quiet of the vacation time plan to do in the future. Vacation weeks are the weeks when great purposes are to be nursed and heroic deeds are to be incubated.

Please remember, further, that the general secretary and UNITY continue their work and that expenses continue, and if there is to be a let-up in their twelve months' strain and activity it will be because those appealed to in this editorial lend a hand and offer their shoulder to help carry the burdens.

That our readers may better understand the meaning of the figures referred to and that they may see how sure and yet how slow the growth of the Congress idea has been when measured in terms of finance, we append the following comparative statement, which please note:

LIFE MEMBERS.

Year ending June 1st, 1896	4
Year ending June 1st, 1897	3
Year ending June 1st 1898	7
Year ending June 1st, 1899	5
Total	19

ANNUAL MEMBERS.

Year ending June 1st, 1896	69
Year ending June 1st, 1897	70
Year ending June 1st, 1898	74
Year ending June 1st, 1899	95

ORGANIZATIONS.

Year ending June 1st, 1896	7	$285.00
Year ending June 1st, 1897	6	368.50
Year ending June 1st, 1898	7	759.11
Year ending June 1st, 1899	17	780.11

TOTAL RECEIPTS.

Year ending June 1st, 1895	$1,258.51
Year ending June 1st, 1896	1,338.21
Year ending June 1st, 1897	1,079.13
Year ending June 1st, 1898	1,314.09
Year ending June 1st, 1899	1,867.22

"With God go over the sea—without Him, not over the threshold."—*Russian Proverb.*

Two Weeks in Department Stores.

PART II.

(*Continued from last week.*)

I always pitied the cash children. Many of them were too young to be working, but the sin was at their parents' door. They placed on file the required affidavits,[1] and the employer asked no questions. One little girl confessed to me that she was not quite twelve years old, but she told me not to tell anyone, because her mother told her to say she was fourteen. This burst of childish confidence came when I was pitying her because she had the toothache. The poor little things always had the toothache. There seems to be something about enforced work that brings on that malady in a child! But their trouble was probably more real than imagined. They often carried some cheap candy in one apron pocket and a little vial of toothache drops in the other, but they thought of no relationship existing between the two. The little girls frequently responded to the cry of, "Cash! Here cash!" with tears streaming down their faces, and the cause was always the one just mentioned, or sore feet. They got tired, of course. They were only children, and the instinct for play was strong. They would kiss the dolls and trundle the carts they were taking to the wrapping room. A change of any kind was hailed with delight, as, for instance, the "running" of a C. O. D. check, which occasioned a trip to another floor. The added labor entailed was not considered. There were a great many extra ones employed at that time, and there was a continual war between the regulars and extras. The latter were engaged every morning at thirty-three cents a day, while the former were paid two dollars a week. The "enunciator" or one who had charge of others, received two dollars and a half a week. In that particular store the little girls looked down on the boys, of whom there were comparatively few. The latter were supposed to clear away rubbish from under the counters, and on one occasion, when no boy was in sight, the floor walker told a girl to carry away some waste papers, and she replied with a toss of her head: "You bloke you, I ain't no cash boy!" Childlike, they had their favorites among the clerks, and the fortunes of those they watched with much interest. One day the manager of the store appeared on our floor, and in ringing tones called out "424!" As I was starting to answer the summons, my young friend threw her arms around me and said: "Don't you mind Tom Jones,[2] he can't hurt you. Tell him you're a new girl, if he scolds you; and if he's ugly, tell him to go to h—." I did not do any of those things, and I got away unhurt. He had no grievance against me, but he had such a rude way of addressing the clerks that they were all afraid of him.

We had our troubles with the manager and other officials, but they were not all. Some of the customers were so hard to please and so uncivil, and they made us feel like criminals because of our inability to do what apparently could not be done. Then there was the well-meaning buyer who persisted in asking us how much wages we got. Just why saleswomen should be subjected to such rudeness by seemingly intelligent people is difficult to see. One rather independent girl, on being asked this question for the fifth time one day, replied that she got ten dollars a week, and added: "How much do you get?" The questioner was a gentleman of clerical appearance, and he replied: "My dear young woman, I am afraid your

1. The child-labor law of this state requires all children under sixteen to file affidavits sworn to before a notary public.

2. This was the way the manager was spoken of by everybody. The name here is fictitious.

surroundings are corrupting your good manners!" Then he passed on, doubtless feeling very righteous over his reproval.

On the whole, the week there passed quickly, and on Saturday night I decided to leave and try my fortune elsewhere. I thought that one week each in two stores would be better than the whole time spent in one. I told the manager that I wanted my pay, because I was going to leave. He was rather abusive and said: "What do you want to leave for? You are making good money; you girls want the earth." I left that night with my two dollars in my pocket; my commission could not be obtained till the following week. Wages are always paid weekly there.

I was "out of a job" and trusted to luck to find another.

Sunday in the home was a quiet day. Everybody was tired and discouraged. There had been extra work, but no extra pay, and there were so many Christmas things to be bought. Sunday had to be the general mending day, and that day many were making little gifts for the friends at home. Most of the girls were sensible about dress, and they guarded their small earnings carefully. I guided my expenditure by theirs and kept an accurate account of my expenses for the week.

After my bills were paid I had a balance of sixteen cents, and that was as much as many had. At that rate it would take a long time to earn enough to buy a pair of boots.

The next week I started out again to look for a place, and I found one where I most wished to work. When I first sought employment I was an unskilled laborer, but the next time I was an experienced saleswoman, and as such I was engaged at a salary of four dollars a week, plus 1 per cent. commission on sales. This time my work was selling dolls, and there were four of us at the one counter. I realized at once that this was a much better place than the first one. The managers and floorwalkers were gentlemanly and kind and the work was carried on in a thoroughly business-like way. I breathed freely when I found that no one would swear at me. There it was no crime to sit down, and behind each counter could be found one or two little boxes which the girls used for seats. They were awkward things though, and very much in the way when we were moving around, waiting on customers. A hinged seat that could be swung under the counter would be such a boon.

The hours were very long. We worked from eight in the morning till eleven at night, with the exception of Christmas Eve, when we worked until twelve. Half an hour was the time allowed for each meal. The only extra pay given was thirty cents each night for supper money. There was a very good cheap restaurant in the store, and there we bought our suppers for from twenty to thirty cents. Many of the clerks ate two cold lunches a day in order to save the money, while others were quite reckless and bought what they considered dainties.

The work in this store was in many ways not so difficult as in the first. Our work was confined to one counter, and then we could sit down for a moment once in a while, but the customers were just as hard to suit and equally regardless of our feelings. And how long the days were! It seemed to me that my thoughts were always centered on my feet! Our arms got tired, too; we had to reach a good deal for stock. A man made me open and take the dolls from nineteen boxes to see if I could not find him one with black eyes and yellow hair. I told him they were all gone, at the price he desired, but he wanted me to verify my statement. As if it would matter to his two-year-old baby whether the doll had black or green eyes! He was evidently buying one for his own delectation. That is only one instance of the many exacting customers we met.

There the sanitary conditions were good, lunch and cloak room accommodation ample, and the treatment kind and courteous; but the wages were woefully insufficient. From four to five dollars a week was the average. The commission given was only temporary and designed to give an extra impetus to the sale of the holiday goods. One girl who had worked there for seven years told me that she had never received more than five dollars a week, and she had to keep up a respectable appearance. It was an openly acknowledged fact among the girls there that the paths of dishonor were traversed to supplement their small incomes. Some of them did not hesitate to advise newcomers of this lucrative employment. They viewed the matter solely from a commercial standpoint and justified their conduct by the urgency of the need. The girls themselves said that more than a third of them were leading lives of shame. It was common to hear such expressions as this uttered in agonized seriousness: "If I don't get more wages I'll have to go bad. But I'd hate to disgrace my family." Lecherous men were always around ready to offer aid. They came, professedly, to buy, but it was not the wares of the store they wanted. The young and pretty girls yielded most easily. They would weep, sometimes, and say: "Good people look down on us. But they don't know—they don't know. We have to earn our living."

Surely any effort which is being made to bring the saleswoman's wages up to a point where she can live without the wages of sin is worthy of the most respectful consideration. Whatever is done in this direction is manifestly a social good. And, moreover, the best interests of society demand that thinking people should consider this matter seriously. All the hardships of the shop girl's life fade into insignificance before this grave danger she has to face. Adequate support is the first necessity. Improved sanitary conditions and opportunity for rest may well take a second place. They can be secured by legislation; the other must come from united action on the part of the buyers, and the organization of the saleswomen themselves. The trades union spirit should be fostered and the working women taught the power of united effort.

Many merchants in this city do give living wages, but there are others who do not. I know from actual experience, and I know from reliable testimony.

My earnings for the first week have already been presented, and those of the second were $6.93.

My expenses for the week were $6.05.

It is true that the present rate of women's wages has been brought about by forces over which the public has or can have but little control; yet it is equally true that a conscientious investigation of the whole subject in this city could not be valueless. While it is impossible to improve matters at once, or perhaps ever, it is yet certainly worthy of an attempt.

In the two weeks I was employed I worked one hundred and seventy-five hours and received eleven dollars and eighty-eight cents, or a little more than six cents an hour. Under normal conditions the hours would be about one hundred and twenty for the same length of time. This, of course, would be exclusive of Sunday work, which is required all the year, at least in some stores. A certain number of clerks are needed for two or more hours during the day. In my first place no remuneration of any kind was given for this; in the second, car fare was always given, and lunch if the duties did not end before noon. The cash children in those two stores earned three and one-third cents an hour. When kept overtime, as they were in the first store in which I worked, they earned not quite two and one-third cents an hour. It must be said, however,

that the managers did not insist upon children who worked at night being there promptly at eight in the morning. Sometimes they did not go until nine.

The organization that is attempting to mitigate the evils connected with life in mercantile establishments has most laudable aims and methods. The ameliorative movement on the part of consumers is a rational one. It is representative of the most enlightened forces in society, and rests on a sound basis. So long as the consumer will patronize bad stores, so long will they exist; so long as people will buy clothing produced under inhuman conditions, so long will they continue to be produced under just those conditions. Has the public no duty in the matter? Women and children are in the industrial world, and it is useless to wrangle over the expediency of their filling the places they do. They are there, and as the weaker members of society they need protection. Inhuman and demoralizing conditions must be removed. Some of the evils here could be speedily remedied by legislation and faithful inspection. Those who have not already considered the matter would do well to peruse carefully the Consumers' standard of a fair house, and ask themselves whether or not they can do something to lessen the hardships of the salespeoples' lives.

CONSUMERS' LEAGUE OF ILLINOIS—CONSUMERS' STANDARD.

Children.—A standard house is one in which no child is allowed to work after six o'clock in the evening, and the requirements of the child-labor law are all complied with.

Wages.—A standard house is one in which equal pay is given for work of equal value, irrespective of sex. In the departments where women only are employed the minimum wages are $6 per week for adult workers of six months' experience, and fall in few instances below $8.

In which wages are paid weekly or fortnightly.

In which fines, if imposed, are paid into a fund for the benefit of the employes.

In which the minimum wages of cash girls and boys are $2.25 per week, with the same conditions regarding weekly payments and fines.

Hours.—A standard house is one in which the hours from 8 a. m. to 6 p. m. (with not less than three quarters of an hour for lunch) constitute the working day, and a general half holiday is given on one day of each week during the summer months.

In which a vacation of not less than one week is given, with pay, during the summer season to employes of six months' standing.

In which all overtime is compensated for.

Physical Conditions.—A standard house is one in which work, lunch and retiring rooms are apart from each other and are in good sanitary condition.

In which seats are provided for saleswomen and the use of seats permitted.

Other Conditions.—A standard house is one in which humane and considerate behavior toward employes is the rule.

In which fidelity and length of service meet with the consideration which is their due.

It is a comparatively easy matter to enlist the sympathy of intelligent and educated people, and through them reform must be brought about. The great body of buyers who regularly patronize the cheap stores will take no interest in the matter. Some may feel that they have done their duty when they cease buying at stores where evils exist, but that is a dwarfed conception of social obligation. We should not rest until the bad stores improve or go out of business.

The University of Chicago.

ANNIE MARION MAC LEAN.

Good Poetry.

Prospice.

Fear death?—to feel the frog in my throat,
The mist in my face,
When the snows begin, and the blasts denote
I am nearing the place,
The power of the night, the press of the storm,
The post of the foe;
Where he stands, the Arch Fear in a visible form,
Yet the strong man must go;
For the journey is done and the summit attain'd,
And the barriers fall,
Though a battle's to fight ere the guerdon be gain'd,
The reward of it all.
I was ever a fighter, so—one fight more,
The best and the last.
I would hate that death bandaged my eyes, and forbore,
And bade me creep past.
No? let me taste the whole of it, fare like my peers,
The heroes of old,
Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness and cold.
For sudden the worst turns the best to the grave,
The black minute's at end,
And the elements rage, the fiend-voices that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain,
Then a light, then thy breast,
O thou soul of my soul, I shall clasp thee again,
And with God be the rest.

—*Robert Browning.*

La Belle Dame Sans Merci.

"O what can ail thee, knight-at-arms,
Alone and palely loitering?
The sedge has wither'd from the lake,
And no birds sing.

"O what can ail thee, knight-at-arms!
So haggard and so woe-begone?
The squirrel's granary is full,
And the harvest's done.

"I see a lily on thy brow
With anguish moist and fever-dew,
And on thy cheeks a fading rose
Fast withereth too."

"I met a lady on the meads,
Full beautiful—a faery's child,
Her hair was long, her foot was light,
And her eyes were wild.

"I made a garland for her head,
And bracelets, too, and fragrant zone;
She look'd at me as she did love,
And made sweet moan.

" I set her on my pacing steed,
And nothing else saw all day long,
For sidelong would she bend, and sing
A faery's song.

"She found me roots of relish sweet,
And honey wild and manna-dew,
And sure in language strange she said,
'I love thee true.'

"She took me to her elfin grot,
And there she wept and sigh'd full sore,
And there I shut her wild, wild eyes
With kisses four.

"And there she lullèd me asleep,
And there I dream'd—Ah! woe betide!
The latest dream I ever dream'd
On the cold hill's side.

"I saw pale kings and princes too,
Pale warriors, death-pale were they all;
They cried—'La Belle Dame Sans Merci
Hath thee in thrall!'

"I saw their starved lips in the gloam
With horrid warning gapèd wide,
And I awoke and found me here,
On the cold hill's side.

"And this is why I sojourn here
Alone and palely loitering,
Though the sedge is wither'd from the lake
And no birds sing."

—*John Keats.*

The Pulpit.

Dr. Henry Van Dyke and Judson Titsworth on Sin and its Remedy.*

BY REV. JOHN FAVILLE, OF PEORIA.

Here are two books on essentially the same topic. Both grapple with the problem of sin, its origin, nature and cure.

"The Gospel for a World of Sin" is a companion volume to "The Gospel for an Age of Doubt." It is not as strong nor as carefully prepared a book. Its style is charming but there is too much sameness of brilliancy. One gets to noticing the style as in an over-dressed woman. This brilliancy is found, also, in the contents. Dr. Van Dyke has both read and thought upon his topic. He brings to the discussion of the Atonement (of which he claims he is not presenting a theory) a keen, rich, receptive mind, an ethical insight; but, above all, a spiritual experience. This, indeed, is the key note of the book. The Atonement is an experience and cannot be described by one man's nor many men's thoughts and visions.

There is no coherence in the titles of the six chapters; the aim is evidently to attract, provoke curiosity; there is more coherence, though it is far from perfect, in the discussion. He starts with "The Mist and the Gulf," or, doubt and sin. Christ is both Revealer and Savior. "Christ is the revelation of God because he saves us from sin." Chapter second is on "The Sin of the World." Sin is both a fact and a mystery. "Every child of man who comes to moral consciousness, comes not only with a freedom of will, which makes the choice of evil possible, but also a propensity, which makes such a choice probable." There is a "steady downward thrust of human nature." There is the "practical conviction that evil is just as real to us in our experience, just as solid, just as operative, as good is." But evil cannot be explained. "The possibility of evil depends upon the liberty of the created will. Liberty, then, which means the power of contrary choice, must be the door through which evil entered the world. But what lies behind that door? From what secret region does the evil that passes through it draw its birth and its power? Why does it enter in? Why does God permit it? Here we stand face to face with the impenetrable mystery." The next chapter is on "The Bible Without Christ," with its fantastic divisions, "The Unbroken Shadow" and "The Intolerable Light," a chapter with many suggestions, but not all relevant to the general topic. But when he comes to chapter four, "Christ's Mission to the Inner Life," our author swings back to his theme, "The ultimate mission of Christ was to the inner life of man," "The heart of His message was Himself, His life, His death." "The central gospel of this message is the reality and completeness of peace with God through forgiveness of sins." "The forgiveness of sins brings with it the freedom and power of a new inner life of divine righteousness."

"Christianity's most potent argument has been this simple and direct testimony to the pacification and renewal of the inner life by the acceptance of Jesus Christ as Savior." What is accomplished is "the sense of deliverance from the weight, the curse, the condemnation of their sins, through the work of the Lord Jesus Christ." Dr. Van Dyke then comes boldly to the assertions that Jesus is a revelation of the forgiving love of God. Christ did nothing, nor did he need to do anything, to make God love the world. He has always loved it, and no legal nor external reconciliation is needed. But Christ's sacrifice was more than a revelation of God. It was a necessary sacrifice, because it reveals a real need and did something which would not have been done otherwise. "His death for sinners was the greatest service that love could perform. It accomplished and declared God's righteousness in the remission of sins that are past. It made it possible for God to be just and the justifier of him which believeth in Jesus. The Apostles did not teach that forgiveness could not have taken place without the crucifixion of Christ. * * * They simply taught that without the death of Christ forgiveness would not have been what it is. They taught it because they felt it. They did not dream that the tragedy of the cross made any change in God. But they were sure it made a change in the relation of the sinful world to God. It took away the curse of the law. It blotted out the hand writing of ordinances. It redeemed us. It brought us near to God. It put away sin. It cleansed us from sin in the blood of Christ. It is the one offering by which Christ hath perfected them that are sanctified."

"Now, what were the secret laws and what were the mysterious relations of the world to God, which made this offering of the sinless life of Jesus necessary for the rescue of mankind from sin? No man knoweth, nor can any man explain them and set them in order. * * * Not only from the side of man, but also from the side of God, the Atonement is the supremely necessary, and supremely successful, peace-making sacrifice."

Our author's next attempt is to show that the result of all this work of Christ is "inward peace and secret joy and newness of life." "There is no legal fiction in the real Atonement." "Righteousness is not merely imputed, but imparted through faith." Paul does not mean that faith is taken in the place of righteousness, but that faith is regarded as an "actual beginning of righteousness." "We are not saved through law, we are saved through life. * * * Real life means faith and hope and love. * * * Our justification means a living entrance into Christ's righteousness in the risen life." "The mission of Christ to the inner life was just this: To make such an atonement that sin should no more divide the soul from God; to make such an atonement that the broken law should no more keep the soul at enmity with God; to make such an atonement that the inner life of all who truly live should be not unto themselves, but unto him who died for them and rose again."

The fifth chapter is on "The Perfection of Atonement." Three elements must always enter into the idea of an atonement: 1. The motive of it must be love. 2. The condition under which this love works is the sense of a present reparation, a real obstacle between the persons in enmity. 3. The purpose is to restore harmony, to make the enemies vitally at one. No word is broad enough to cover the meaning of Christ's work. "Sacrifice is not broad enough. Mediation is not broad enough. Propitiation is not broad enough. Redemption is not broad enough. Substitution is not broad enough. Satisfaction is not broad enough. Embracing all these things, Christ's work goes beyond them all. It is simply the perfection of atonement." This means, as the word implies, at-onement. There is a sacrificial element in it, an offering, but not separate from us; there is a substitution, but not of a sinless Christ for a sinful race; there is a redemption element, but not a ransom paid to the devil; there is an element of satisfaction, not in his sufferings, but his holiness and obedience; there is a reconciling element, but it is not reconciling a God unwilling to pardon and restore. The Atonement is not the cause, but the result, the seal of God's

*"The Gospel for a World of Sin", by Henry Van Dyke, Pastor of the Brick Church in New York. The Mac Millan Company. $1.25.

"The Moral Evolution" Lenten sermons on sin and its remedy by Judson Titsworth, Minister of Plymouth Church, Milwaukee, Wisconsin

grace. Christ's suffering was not the punishment of the innocent for the guilty, nor a transference of the demerits of the sinful to the sinless. And yet, somehow, divine mercy and justice are satisfied by this suffering. "Christ was not punished for sins he had never done. Christ was not punished for our sins. Christ was not punished at all. But because our sins deserve punishment, Christ having become one with us, endured the shame and the cross, poured out his soul unto death, and was numbered with the transgressors, suffered and died as the human life of God, because suffering and death have justly come upon the world of sin. This is indeed the noblest vindication of the law that we can possibly conceive."

In his last chapter, on "The Message of the Cross," Dr. Van Dyke claims its message is a growing one, because we are advancing in ideas of human brotherhood and of the purpose of law, and of the inwardness of sin. "The old idea that Christ died because God was insulted and must punish somebody fades out. The conception of the death of Jesus as a mere exhibition of governmental severity for the sake of keeping order in the universe becomes too narrow. * * * Whatever else the sufferings of Jesus may mean, whatever unsearchable necessities of the divine government they may meet, they must meet this great requirement, this ultimate ideal of all moral law. Their end must be righteousness; their purpose must be to make us good." "The theory of the Atonement will never be completed until the discipline and education of humanity are completed."

This conclusion of the author of "The Gospel for a World of Sin" intimates the final word has not been said and prepares us for "The Moral Evolution; Lenten Sermons on Sin and Its Remedy."

One's first impression of this book is of its modesty. It is not written by a "D. D. (Princeton, Harvard, Yale), LL. D. (Union)," but by "Judson Titsworth, Minister." Beautifully printed on deckled edged paper, it is inclosed in paper covers; it is "printed, not published," at a cost two and one-half times less than the other book. But here its modesty ceases. With no attempt at brilliancy of style, with hardly a sentence startling in its mere form of expression, the book has a style of its own; clear, direct, rugged, at times a torrent in its power. Another reviewer well says: "In simplicity and directness of statement, in the choice and turning of luminous, incisive phrases, in clearness of thought and exposition, the book leaves nothing to be desired." But not till you know its contents do you realize fully that this plain little book has more solid thought, more bold statement, more revolutionizing theology, more keen Bible interpretation, more genuine preaching in it than scores of volumes on your book shelves that you regard as strong.

Mr. Titsworth shows his courage, his martial temper and profound convictions by opening his book with a chapter on "The Original Sin." He begins his search with human history, not with his own or others' experience. He believes in, and builds on, the doctrine of evolution, accepting fearlessly and gladly the theory of the emergence of man from an unmoral state. Genesis is a poetic account of a momentous hour in humanity, "the birth hour of the moral life of man." "Theology has misread the Bible story in one most important particular. The Bible paints primitive man as a mild, innocent savage. Theology has changed this true picture into one of a perfect man, so perfect that all that the work of Christ was designed to do is to restore man to his original condition." The Bible no more warrants this use of the story than science does. The Bible and science agree in all essential respects in teaching that the first sin was the first experience in moral discipline and that the first recovery after the first sin was the beginning of man's moral progress. And the man standing upon this experience of sin and repentance and discovery of the moral order was on a higher level of life than before he sinned. It was a stumble rather than a fall; a stumble over the first step in the stairway which was to lead him to moral excellence. It was the opening of the moral eye, the first perception of moral condition."

In the next chapter the author grapples with "The nature of sin." It is a bit startling, but also refreshing, after hearing Dr. Van Dyke say, "Here we stand face to face with the impenetrable mystery," to have Mr. Titsworth say, "We must now study the nature, the philosophy, of sin." "The man whose will, purpose, disposition is fleshly is a sinner. Sin is the fleshly disposition." The original temptation was not a solicitation to evil, but a check put upon the natural mind of the flesh, the original disposition to live after the law of the flesh. It was a prompting to do good and had its source in God, and not in the devil. God tempted the first man in the only sense in which he tempts any man, to test and advance him. The first strain upon man's moral strength came with God's command not to do, not with the devil's solicitation to do something wrong." "All sin, therefore, is one and its nature is simple. The mind of the flesh is sin. The sinful disposition is the comprehensive animal nature, originally innocent, but morally poisioned by disobedience to the higher authority of the spirit. It is humanity's brute inheritance, carrying on the war of the flesh against the spirit. And sins, sins of act, are simply the incidents in this war, the insurgent deeds of the poor slaves of the flesh, in battle with their rightful lord, the spirit."

Another chapter is devoted to "The Fatal Sin," the "unpardonable" sin, in which he clearly shows that it is not an act but a disposition that is meant. "The unpardonable sin differs from the original sin only in the degree of disobedience to the law of the spirit represented in it." It is the original sin, or any sin persisted in until sensitiveness to the spirit of God is dead, gone."

Then comes a brilliantly profound chapter on "Remission of Sins." Bible exegesis, common sense, rationality, combine in the author's discussion to show us that not our words "pardon" and "forgiveness," but "remission" expresses the meaning of "Aphesis," and that remission is not the covering, nor forgetting nor ignoring of sin, which is sometimes implied in pardon and forgiveness, but "the sending away of sin." "When God deals with sin effectively, saves men from it, he does not pardon sin, cover it up, forget it, ignore it; but he rids men of it, gets them clear of it." "There is no such thing possible as remitting penalties in the divine government without first remitting sin." "Christ's enterprise was to eradicate sin from human hearts." "The remedy for sin is not a reconsideration of the original motion in the divine legislation for creation, not an amendment to the original draft of the divine constitution of the moral universe." "The divine remedy for sin is simply persistence in that original, divine purpose for man which found sin in its way when first it impressed man's mind with its high and significant meaning."

How, then, does Christ, the "divine man," come into this scheme of life? This is shown in the next chapter on "The Sinlessness of Jesus."

"The sinlessness of Jesus is the goal of the moral movement in human history." The sinlessness of Jesus is related to the orginal sin as complete success is related to failure in moral enterprise." God was as ready and mighty in Adam's need of him as he was in Jesus'. But the difficulty has been that the spirit of God did not find in Adam, has not found in men, a fulcrum in faith for his work." "The secret of Jesus' success where others have failed was his faith." And

now follows a definition and application of faith which we will do well to study. I commend it particularly to the General Presbyterian Assembly, which has assumed in its deliverance upon the case of Prof. McGiffert that wisdom ends with the Westminster confession in its amazing definition of faith as the "gift of God" and that men are saved by "imputing the obedience and satisfaction of Christ to them." "Theology has misinterpreted Paul here. They have made him speak of faith in Jesus when he is really speaking of the faith of Jesus. We are saved by the grace of God through faith, through Jesus' faith, i. e., through faith like Jesus'. "God rectifies the man, makes the man righteous who has the faith of Jesus." "The scene of the redemption, of the atonement, is not the cross on Calvary, but the cross in the life of the Christian." "The faith of Jesus will work to the same result which it wrought out in Jesus in any man who will take Christ into his life and let him live his life of faith there. What the world wants most is not faith in something Jesus did, or faith in him that he did what he did, but his faith by which he did what he did, that by it men may do the same things in their degree."

And now comes the summing up, the finest of all the chapters in its breadth of outlook and sweep of application, on "The Sociality of Redemption." This faith, which is faithfulness, is to work by love its motive power. Sinlessness is not the goal; the goal is the progress and perfection of humanity, a "divinized humanity." In other words, the end sought in redemption, the true goal of the moral evolution, is divinized society." "So we speak of the sociality of redemption. The redeemed man is ex-officio a factor in the redemption of society." This Christ-society, this divine humanity, Christ delights in calling the kingdom of God." "We cannot emphasize too strongly the truth that God's government has not changed from the beginning. God has always been determined in his relations to man by love; God has always been ministering, not ministered unto. * * * The Lamb was slain from the foundation of the world."

"The real goal of the moral evolution of man, then, is the establishment in humanity of a kingdom of God in which the power of not sinning shall be the victory of the faith of Jesus in man's relation to man, a victory won by that love which is the fulfilling of the whole law of God. * * * To the degree that men learn to delight in the law of love, learn to seek the highest good in the most perfect fellowship with Jesus in doing the loving will of God, Christ has come in his kingdom; to that degree have the kingdoms of the world become the kingdom of the Lord and of his Christ."

Though I have quoted so freely, I have not done justice to either of these authors. Both have given us books "boiled down;" they both deserve to be read, but if one must choose between them, by great odds read "The Moral Evolution," for these reasons: Every discussion of sin involves both God and man—their natures, their relations, their history, their goals. Analyze these authors, get back to their philosophy, their theology, their conceptions of man, and it will be found that Mr. Titsworth has by far the broader and deeper grasp of his themes. Both are admirable in spirit, kind, fair, reverent, both mean to live in the modern atmosphere of thought, both mean to free themselves from the authority of traditional doctrines of the atonement. Mr. Titsworth has succeeded. Dr. Van Dyke has not. His first failure is with God. Unconsciously, it may be, but none the less surely he is still in his thinking in the toils of sovereignty, as before Fatherhood. In experience he has found a Father, but in his doctrine he is often trying to adjust man and his sin to only a sovereign. His constant return to an objective phase of the atonement, when, at the same time, trying to get rid of it, has its origin in that fact. This is why he blunders on the doctrine of forgiveness. In one page Mr. Titsworth gives more clear, constructive thought on that doctrine than Dr. Van Dyke in his whole book, not because he is a better thinker, but because he starts with a better theology. For no one can doubt the position of the author of "The Moral Evolution" on the Godhead. He has drank deep from that fountain of theology that builds on "Our Father." So he brushes aside, boldly, many a doctrine born of a false conception of the essense of God and moves with an irresistible logic along the highway of God's eternal Fatherhood. And that means, also, man's eternal sonship. And here Dr. Van Dyke has not found his bearings. His position on man is personal, provincial. His historical starting point is Pauline, not Biblical; his area of exploration is in the individual, not the race. So he gives us an interesting and brilliant exposition of man, but it is shallow. It does not take in all the facts easily at command. Man in Eden is as much to be considered as in the Epistles; man in evolution as much as in personal experience. Mr. Titsworth starts right. Whether we agree with him or not, we must go back with him to the beginnings. One may question, though he will find it hard to produce evidence against it, his genesis of the moral life, his original sin, his ideas of the nature of sin; but they must at least admit here is no dodging, no hiding behind alleged "mysteries;" a splendidly frank and fearless attempt to explore and explain man. And the philosophy of Mr. Titsworth's doctrine of man is eternal sonship, an inevitable conclusion from eternal Fatherhood.

Dr. Van Dyke's theory of man is born of a neighborhood outlook; Mr. Titsworth's from a world vision; Dr. Van Dyke is subjective in method, Mr. Titsworth historical; Dr. Van Dyke puts large emphasis upon the feelings, Mr. Titsworth upon the facts.

Starting with a truer conception of God and man, Mr. Titsworth gives an account of their past and present and future relations, which at every point is more clear, practical, hopeful and logical than Dr. Van Dyke's.

Both emphasize the work of Jesus, but the latter is constantly trying to have him do something on God's side which is inexplainable and ends in confusion and contradictions. "Not only from the side of man, but also from the side of God," he says, "the atonement is the supremely necessary and supremely successful peace-making sacrifice." "Now," he says, further, "what were the secret laws and what were the mysterious relations of the world to God, which made this offering of the sinless life of Jesus necessary for the rescue of mankind from sin, no man knoweth, nor can any man explain them and set them in order." But this is precisely what Dr. Van Dyke does attempt in many places in his book. Every time he touches on what the Christ did for God, or government, or past sins, he wrestles with this Godward side of the atonement, but produces words, not logic.

Mr. Titsworth, with no comment about "secret laws" or the atonement as the "supreme necessity" on God's side, gives us a straightforward, clear-cut doctrine of the worth and the work of Christ. He has said something we can understand, and that not from his inner consciousness, but he has buttressed his position by history, psychology, ethics and scripture in such a way that he must have a hearing. Again, both of our authors are seeking God's way of making a holy life out of a sinful one, but Dr. Van Dyke almost wholly ignores in his discussion what Mr. Titsworth puts such strong emphasis upon, the "Sociality of Redemption." The "Message of the Cross," as the former treats it, is too much subjective personal provincial; there is no sweep of humanity in it. It is "to make us (as a

person) good." This is a truth, but it is only a half truth, and Mr. Titsworth has supplied the other half by pushing this doctrine of the atonement out into society and making the gospel for the person the gospel of the kingdom.

For a fresh, original constructive discussion of "sin and its remedy" there is in comparison of these books but one verdict possible. Dr. Van Dyke is bright, modern, dashing. He has struck valiant blows at some dying or dead theories of the atonement; he has given us some insight into Christian experience; he has protested against some of the past theories of God with a fine earnestness; he has grasped after the ethical instead of the legal relation of God to man. He has done as well as any man can do who ignores evolution and who does not launch out fully on God's Fatherhood.

Mr. Titsworth book is not the final word, doubtless, on sin and its cure, but it is a genuine contribution and worthy of a wide reading. It has in it the sweat of brain, the heart's blood, the loyal will, the ring of the prophet, which always brings a larger vision of God and a better relation of men.

Correspondence.

To the Editor of UNITY:—I was glad to see reprinted, in your issue of May 11, that spirited poem, "The Private of the Buffs." It appeared originally in "Macmillan's Magazine," in the outset of England's war with China, and was widely copied at the time. I have it in my scrapbook of many years ago, and it occurs to me that the explanatory note in that copy will add to your readers' interest in the lines. "The Buffs" was the name of a West Kent regiment. The note, written by a China correspondent of the London "Times," is as follows:

"Some Seiks, and a private of The Buffs, having remained behind with the grog carts, fell into the hands of the Chinese. On the next morning they were brought before the authorities and commanded to perform the kotou. The Seiks obeyed, but Moyse, the English soldier, declaring that he would not prostrate himself before any Chinaman alive, was immediately knocked upon the head and his body thrown on a dunghill."

St. Louis, May 29. F. L. HOSMER

The Study Table.

Three New Books of Old Themes.*

The gospels* do not lend themselves to this treatment so well as the Old Testament, but Prof. Moulton has made the most of his material, showing his usual ingenuity. He has three stories of the infancy, five or six maricle stories, thirteen parables, five stories from the last days and a few others. That "Christian Odyssey," the Book of Acts, is much better for story-telling than the Gospels. Prof. Moulton gets about 50 pages from it, just about the same as from all the Gospels. That early fictionist, the writer of the Acts, was a master of his art. There is a rough map of the New Testament world which will be serviceable.

**We have here a new and much improved edition of a work of well-established reputation. It is handsomely made and is a book which will be very useful to the student of English dramatic literature. It is well written, without possessing any special charm of style. The author must not be confounded with Thomas Humphry Ward, whose "English Poets" is so well and favorably known. Many entered into his labors, while the present writer has availed himself of no assistance, except that of those who have written before him. He regrets that his Shakespeare chapter was written before the publication of "Mr. Sidney Lee's Masterly Monograph on Shakespeare." His own treatment of Shakespeare differs from Lee's in various particulars, especially as to the chronology of the plays, but few of the differences are of much importance. All of the main points and lines are now well made out and the course of Shakespeare's development correspondingly assured. Dr. Ward reaches Shakespeare in the last chapter of his first volume, and he runs over nearly 300 pages into the second, so that the treatment is much fuller than that of Mr. Lee's monograph. This allottment of space to Shakespeare does not exaggerate his importance, and yet the value of Dr. Ward's book is to be sought less here where the workers are so many than in other fields where they are comparatively few. The pre-Shakespearean drama is interesting, as are all "the seeds and weak beginnings" of great things. Kyd, Marlowe, Peele, and Greene were his contemporaries, and were all men of very real power, Marlowe's development being much more rapid than Shakespeare's, so that, born in the same year with Shakespeare, he did great things while Shakespeare was still fumbling over his work. He died in 1593, leaving us to wonder what he would have done had he, too, lived until 1616. It is certain that he never would have attained to the loveliness of Shakespeare's comedies, but if he had kept on growing we should have had tragedies from him to which Hamlet, Lear, Macbeth and Othello would have been lesser lights.

Coming to the later Elizabethans, Ben Jonson has a chapter to himself and the general choir another. A chapter on Beaumont and Fletcher ends the second volume and the third begins with Massinger, who, with his contemporaries, consumes Chapter VIII, Chapter IX, the concluding one, treating of that unsavory dish, "The Later Stuart Drama," with an introduction on the unfertile years during the Civil War and the Protectorate. There are also good generalizations on the effects of the Restoration on the drama and the influence of foreign dramatic literature on that of England at this time.

***We have here another volume of the biographical edition of Thackeray's works. As heretofore, the introduction by Mrs. Ritchie is a very real addition. It sets out with an account of "The Cornhill Magazine," in which "Philip" was originally published, and of which Thackeray was for a few years the editor. The "thorn in the cushion" must have been one of the sharpest when he had to write Mrs. Browning that her "Lord Walter's Wife" would never do for the "Cornhill" constituency, because of its "superfluity of naughtiness." Considering the camels swallowed nowadays, this straining at a gnat on Thackeray's part is very interesting and pathetic. There is not much about "Philip." Mrs. Ritchie thinks it deserved better success than it had. Thackeray never looked into his own heart and wrote more feelingly. A great deal of his early married life went into it. But it has never ranked with "the Newcomes," "Vanity Fair," "Pendennis" and "Esmond," and there are those who would drop it in the list below "The Virginians." It is certain, however, that even though it sometimes has the movement of a wounded snake, it contains some of the most delightful pages that Thackeray ever wrote. If Mrs. Ritchie is resolved that she will not write a biography of her father it might be in order for her to make a volume of these introductions, after they have sold a few thousands more of this beautiful edition of her father's works. J. W. C.

*Modern Reader's Bible Stories, New Testament. The Macmillan Company, New York, 1899.

**A History of English Dramatic Literature to the Death of Queen Anne. By Adolphus William Ward Litt, D., Hon. Ll. D. New and Revised edition. Three volumes cloth, Royal 8 vo., $9.00, The Macmillian Company, New York 1899.

***The Adventures of Philip on His Way Through the World. By William Makepeace Thackeray. With illustrations by the author and Frederick Walker. Harper & Brothers, publishers.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—It is aspiration that counts, not realization; pursuit, not achievement; quest, not conquest.

MON.—Love swam in her tears, but was not drowned there; it was too strong.

TUES.—Thaw the Scotch ice, which is very cold, and you shall get to the Scotch fire, warmer than any sun of Italy or Spain.

WED.—He who goes fishing among the Scotch peasantry with condescension for a bait, will have an empty basket by evening.

THURS.—I sometimes agree with Stevenson's shivering statement, "Life does not seem to me to be an amusement adapted to this climate."

FRI.—When fair, in Scotland, always carry an umbrella; when it rains, please yourself.

SAT.—What is love worth if it does not kindle the flames of spirit, open the gates of feeling, and widen the heart to shelter all the little loves and great loves that crave admittance?

Kate Douglas Wiggin, in "Penelope's Progress."

Mother and Child.

Not all is gain in mankind's upward climb,
Since folklore over simpler mind held sway;
Let me repeat, how, in ye olden time,
To mournful mothers, solace found its way.

'Twas told: a stricken mother thought
All joy had fled, she must despair;
With tears her darling's grave she sought,
And dreary nights would linger there.

Then passes closely by her side,—
She could not err, the moon was clear,—
Dame Holle, and beside her stride
A children troop in front and rear.

With tott'ring step is seen to tug
The very last one of the line—
And drag with pain a heavy jug,
With moans, afraid to lag behind.

The mother sees through tear-dimmed eyes,
The child is hers, who leaves the swarm
And fondly seeks her breast and sighs:
"How nice and warm is mother's arm!"

In plaintive tone the child then pled:
"Be glad again and weep no more!
I gather must the tears you shed
Into this jug. O, such a store!

"Just lift, so heavy is the load,
To overflowing it is filled;
Oft, dragging it along the road
My skirt is drenched, when part is spilled."

The story ends as ended, too, the grief,
To mother and to child had come relief.

—Translated from German Folklore by R. Davidson.

A Family of Twelve.

The hired man found them while he was mowing the alfalfa field.

There was a sudden "whir-r-r" that made him jump as poor, frightened mother quail flew out of her nest; and there, among the long, green stems, lay twelve pretty speckled eggs.

Just then the dinner horn blew, so he put the twelve eggs into his covered tinpail and started briskly toward the millhouse, for he was warm and hungry.

As he crossed the treeless fields the sun beat hotly on his old straw hat, and the pail grew almost too warm to hold. But it was lucky that he did not drop it, for inside wonderful things were happening, as the hired man discovered when he reached the veranda and uncovered the pail.

Where twelve pretty brown eggs had lain were twelve baby quails, as lively as crickets, and not very much bigger.

"Oh! oh! oh!" cried the two little girls, their eyes shining with delight. "Let's show them to grandma, quick!"

Four little eager hands received the pail with its scrambling load, and hurried them into the house.

"Poor little tots!" said gentle grandma. "What will become of them?"

"Oh, let's keep them, grandma, do!" pleaded two wistful voices. "We can take care of them."

"But they need a feathered mother, dearies," grandma answered. "Tell the hired man to catch the old hen whose chicks were killed by a weasel last night, and perhaps she will adopt them."

So the hen was brought and popped into a coop, clucking and struggling, and running to and fro on her long, awkward legs. She was absurdly big and very clumsy, and for some minutes appeared to have not the slightest intention of adopting the twelve little waifs huddled, chirping, in a corner.

But even a silly old hen will sometimes make the best of things. So it happened that, after a little while, she settled down, and the poor, cold baby quails crawled under her comforting wings.

"Now they've got a mother," said the little girls.

An hour later grandma heard a wail from the direction of the chicken coop, and hurried to see what was the matter.

"She's eating them! Oh! she's eating them!" howled the children. And, sure enough, there in the middle of the coop stood a choking old hen, with two pitiful little quail feet protruding from her ugly yellow bill. Grandma rushed quickly to the rescue, and the ten survivors were carried into the house in an apron.

For two days they lived in an old basket. One morning Chung, the Chinese cook, appeared with a strange burden.

"Littee quail lakkee mamma. My cousin catchee. Heap nicee quail!" he beamed, handing grandma the queer bundle of feathers and string, which proved to be a tightly bound hen quail.

"Heap nicee mamma!" he repeated, when the cords were loosed and the quail nestled down, spreading her wings for the babies to creep under. And the ten little orphans, pressing in among the soft feathers, thought so, too.

"Horrid old hen!" said the two little girls. "They've got a real mother now."—*E. Chamberlain, in the Outlook.*

The testimony of old bee keepers indicates that bees may be guided to their own hive by its color. The writer has watched them in their visitations to the crocus bed, and is convinced that they can distinguish colors, preferring the purple or white varieties, and passing the yellow ones almost without notice. Individuals seemed to have a preference for one of the two colors—the majority choosing the purple.

One generation shall praise thy works to another.—*Psalm cxlv.*

UNITY

PUBLISHED WEEKLY FOR

THE UNITY PUBLISHING COMPANY

.... BY.....

ALFRED C. CLARK & CO.,

12 SHERMAN STREET,

CHICAGO.

$2.00 per annum. In Clubs of ten or more, $1.00 per annum.

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The Field.

"The World is my Country; to do good is my Religion."

Annual Financial Statement of the Liberal Congress of Religion.

From June 1, 1898, to June 1, 1899. (Fifth Year.)

RECEIPTS.

Amount in bank, June 1, 1898		$ 16.86
Life Memberships:		
E. C. Hegeler, La Salle, Ill.	$100.00	
"Illinois Granger"	25.00	
Mrs. Alvin Joiner, Polo, Ill.	25.00	
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George H. Shibley, Chicago	5.00	
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J. A. Stoddard, Chicago	5.00	
Leo A. Loeb, Chicago	5.00	
Adolph Loeb, Chicago	5.00	
Leo Straus, Chicago	10.00	
Eli Straus, Chicago	5.00	
Chas. Ferguson & Son, Chicago	20.00	
Rev. John Faville, Peoria, Ill. (per UNITY).	3.00	
		250.00
		$466.86

Brought forward:		$466.86
Mrs. Caroline Bartlett Crane, Kalamazoo, Mich.	5.00	
Edwin D. Mead, Boston, Mass.	20.00	
Mrs. R. H. Kelly, Chicago	5.00	
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Mrs. Frank Greenawalt, Milledgeville, Wis.	5.00	
Hon. W. D. Hoard, Fort Atkinson, Wis.	5.00	
Rev. Washington Gladden, Columbus, O.	5.00	
Harris Weinstock, San Francisco, Cal.	5.00	
		314.00

SPECIAL SUBSCRIPTIONS.

Rev. Max Landsberg, Rochester, N. Y.	$ 3.00	
Rev. H. F. Bond, Lynnfield Center, Mass.	1.00	
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William Herman, Nashville, Tenn.	1.00	
J. Lefkovits & Co., Nashville, Tenn.	1.00	
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David Starr Jordan, Leland Stanford, Cal.	33.00	
		556.00
Subscriptions from Societies and Conferences:		
Unitarian Church, Rochester, N. Y.	$ 10.00	
Unity Chapel, Hillside, Wis.	10.00	
Universalist Society, Cedar Rapids, Ia.	10.00	
Beth-Emeth Congregation, Albany, N. Y.	10.00	
		40.00
		$1,376.86

Brought forward:		$1,376.86
All Souls Church (R. Heber Newton's), New York City	100.00	
The Temple, Cleveland, O.	25.00	
Bell Street Chapel Religious Society, Providence, R. I.	10.00	
The People's Church, Chicago	100.00	
Sinai Congregation, Chicago	250.00	
All Souls Church, Chicago	178.11	
May Memorial Church, Syracuse, N. Y.	26.00	
Central Conference of American Rabbis	10.00	
Stewart Avenue Universalist Church, Chicago	10.00	
Tri-City Section Council Jewish Women, Davenport, Ia.	10.00	
All Souls Church, Grand Rapids, Mich.	1.00	
Iowa Conference of Unitarian and Other Christian Churches	10.00	
Unity Club, Rockford, Ill.	10.00	
		740.11
Sale Congress Leaflet		.25
Total receipts		$2,117.22

EXPENSES.

Repairing typewriter	$ 1.35
Record book	1.75
Office supplies	10.40
Postage	52.55
Telegrams	3.03
Printing	103.13
Clerk's salary (thirteen and two-thirds months, from February 9, 1898, to April, 1899)	907.71
Expressing	2.92
Dr. J. H. Barrows (Omaha Congress expenses)	31.00
Rev. E. P. Powell (Omaha Congress expenses)	48.00
General secretary and assistants (Omaha Congress expenses)	73.25
Rev. I. Lewinthal (Omaha Congress expenses)	37.75
Rev. H. H. Peabody (Omaha Congress expenses)	62.52
Rev. N. P. Gilman (Omaha Congress expenses)	45.25
A. C. Clark, on account of transportation to speakers, Omaha Congress	31.00
David Starr Jordan (Omaha Congress expenses)	56.50
Rev. H. M. Simmons (Omaha Congress expenses)	20.00
Rev. J. W. Frizzell (Omaha Congress expenses)	22.00
Rev. John Faville (Omaha Congress expenses)	34.65
Rev. S. R. Calthrop (Omaha Congress expenses)	60.72
Prof. C. Hanford Henderson (Omaha Congress expenses)	77.45
Janitor's service Omaha Congress	5.00
Expenses of local committee, Omaha Congress	8.50
Five hundred copies proceedings Omaha Congress	50.00
Typewriter paper	1.00
Postal cards	2.50
A. C. Clark & Co. (UNITY) fund	350.00
Total expenses	$2,099.93
Balance on hand	$17.29

_____, Treasurer.

The United States in English Eyes.—It is good for nations, as for individuals, to see itself as others see it. "The National Review" for June, published in London, has a readable article on "American Affairs." It predicts that the United States is on the verge of the "greatest financial crash it has known." The reason for this prediction is not based upon any depression in the output of the nation, either by field or by ship, but because the whole country has gone "speculation mad and the prices of all securities have been 'boomed' out of all proportion to their interest earning capacity." It goes on to show that while the government was spending an average of "nearly a million dollars a day in extraordinary expenditures for military and naval purposes * * * caution was thrown to the winds. Everyone felt that money was to be easily made; everyone saw a 'pull;' everyone who had anything to 'boom' 'boomed' it." The article further calls attention to the humiliating fact that the death of ex-Governor Flower of New York was felt more than the death of any president, statesman or general, because it meant financial ruin to thousands of men whom the Midas touch of power had made rich. The article further calls attention to the humiliating exhibit made by Richard Croker before the New York investigation committee. It was known that he was corrupt and corrupting, but New York did not realize how stupid, illiterate and coarse he was. There is a high tribute to ex-Speaker Reed and to Mr. Carnegie, and a clear exposure of the humiliating disposition of the "embalmed beef" scandal. Notwithstanding the unanswerable testimony offered, the committee exonerated the War Department from mismanagement and censured the general-in-chief for having spoken in November instead of in August. The article predicts that the Congress in December will not allow matters to rest here, and closes with the worthy reassurance that New York is better than its yellow journals.

Chicago—"The Daily News Fresh Air Work."—For the twelfth season, this, one of the most benignant of Chicago charities, renders an account of its stewardship. An announcement of its plans for this season, in a pamphlet, lies before us and can be obtained on application by mail or otherwise, of the "Chicago Daily News" (Fresh Air Fund). This daily makes no appeal. All salaries, office expenses, postage, printing, etc., are met by the paper. All begging and soliciting for the charity is strictly forbidden. This great fresh air cure simply means the place where sick babies are taken during the daytime, far out on the pier, where there is the purest of air, the best of appliances, the highest medical skill and tenderest nursing. Literally puny little death-smitten babes arrive in the morning and are carried home at night with a new lease of life, and the next day and the day after that will complete the work of recovery, which was auspiciously begun at the critical moment. We know of nothing that is not beautiful and reassuring in connection with this fresh air fund sanitarium. It is as hygienic to the spirit as it is to the body. Let this pamphlet be studied, when possible, the sanitarium be visited and then let the Master's injunction be remembered, "Go thou and do likewise."

The Unitarian "Word and Work" for June shows the income of the American Unitarian Association for current expenses, exclusive of bequests, to have been $57,513.67. This is the highest in twenty-five years, except in 1893, when the figures reached $60,892.82.

Theology in Romance.—This is a prescription from "The Latimers:"

"'My mother, God bless her! use tuh say that religion was mixed a good deal like her recipe for cup cake—one cup of butter, two of sugar, three of flour and four aigs. One of theology, says she, two of human natur', three of downright honesty, and four of charity. Beat 'em up well with sound common sense, says she, an' there's a religion good enough for a Christian or anybody else. Now, you see Miss, the Doctor he's the theology in good heft, an' maybe some of the other ingrejents, too. But he's powerful short on human natur'."

India.—We had not noticed until the arrival of the "Journal," Maha-Bodhi Society, from Calcutta, the death of Monier-Williams, the great Sanskrit scholar, who has done so much in the way of introducing the best there is in the West to the best there is in the East, by his learned studies. Our friend Dharmapala is still pursuing his missionary journey among the historic planting places of early Buddhism.

Minneapolis, Minn.—The many friends of Rev. A. N. Alcott, who is now pastor of the Universalist Church of this place, will mourn with him over the death of his wife on the 7th inst. The body was cremated in St. Paul.

Kansas City, Mo.—This place offers one more claim to having a "People's Hall." It is now claimed that it has the largest auditorium in the United States, with the possible exception of Madison Square, New York. It has cost two hundred and fifty thousand dollars, has been built by popular subscription, contains assembly rooms, toilet rooms, kitchens, roof gardens, etc.; has no stairways, is fireproof, can be emptied at the rate of five thousand a minute. Is it a People's Hall? If so, let the people use it and let no private purses be fattened by the revenue therefrom. Chicago, from time to time, has boasted of its "people's halls." It has rejoiced in its Central Music Hall, its Auditorium, etc., and still there is no place in the city of Chicago, outside of the churches with their Sunday and sect lines and barriers, and the closely guarded assembly halls of the public school, where the public can be called, except with the silver, or, more properly, the golden key. From one to two hundred dollars for the Central Music Hall; from five hundred to a thousand dollars for the Auditorium. These are the prices of the Chicago "people's halls."

Western Unitarian Sunday-school Society.

The annual meeting was held in connection with the Western anniversaries on the morning of May 25. In the absence of the secretary (Miss Lord) the treasurer (Mr. Scheible), besides presenting the report of the finances, as published in another column, touched on the publications issued by the society during the past year. These included the "Harvest" and "Christian Festival Cards," Lesson XII. of "Mother Nature's Helpers" and Lessons XXIII. and XXIV. of "Every Day Religion," also a new and enlarged edition of

Mrs. Sunderland's lessons on "Heroes and Heroism" and a new catalogue of publications. Meanwhile some of the directors were at work on a series of illustrated lesson cards to use with primary classes, and hope to have the first series of twelve ready in the fall. It is also planned to print new editions of Mr. Mann's "Studies of Jesus" and Mr. Gannett's "In the Home" and to issue another tract, it being by Miss Irene Warren, on the subject of "Sunday-school Libraries." In addition to these it was hoped that both Mr. Gould and Mrs. Crane would have some more of their lesson leaflets prepared for publication by fall.

The president, Rev. A. W. Gould, then made his annual address, in which he dwelled on the four distinct lines of work undertaken by this little society, which in his opinion meant more for the enlarging of our Sunday-school work than had been accomplished by any other publishing body:

First, it had helped our schools beyond the idea that all religion was confined to a chosen people and their scriptures.

Second, it had taught that all life is religious, and that our own social institutions have fully as great religious lessons for our children as had the tabernacle of Moses.

Third, it had shown that all nature is religious, that our own pond lilies are just as religious as the lilies of the field of which Jesus spoke, that the laws of God's nature are unchangeable and steadfast, and that our children should grow to look upon the wonderful properties of iron and wood, for example, as manifestations of these unchangeable laws.

Fourth, it was showing that all true art is religious, so that we can use pictures not alone as incidental illustrations of passages studied in our Sunday-school, but as objects of study in themselves. A fine picture will speak to the mind of the child long before the words will do so, will cultivate his artistic taste (which in itself is a religious work) and impress it with lessons that cannot well be conveyed to it in any other way. Thus the little society had gone on its work of expansion during the last ten years, so as to help our Sunday-schools to see that all forms of worship are religious, that all life, all nature, and all art are religious. Having done this, there now was a need of developing the teaching methods so as to insure the instruction adapted to every age which, perhaps, would mean local institutes for both teachers and pastors to study Sunday-school teaching in the light of what child study is showing us. Another need was that of a weekly paper for the youngest children, those from six to ten years old. Such a paper might well have some lessons on nature, on institutions or customs, biography or history; also some story of child life or of animal life and at least one fine work of art. All could be put picturesquely so that both the language and the picture would tell its story, with variety enough so that our teachers could pick what they want from each number for their youngest pupils.

Dr. Paul Carus then spoke briefly on "The Relations Between Sceience and Our Sunday-school," it being his idea that religion could be better taught through the appreciation of the true in all things than through mythology. He believed in teaching children faith but not belief, faith being to him a moral quality, a firmness of character, a faithfulness but not an acceptance of a belief without reason. Mr. Gould added that he had always found children to make a mythology of their own out of whatever was taught them at an early age, so that he believed in teaching them religion through the great facts of nature and of life. Rev. T. L. Eliot of Portland, Ore., then touched on the importance of having teachers filled with the right spirit of reverence, which he believed would outweigh any shortcomings in the available material. He wished that he could "start life over again to grow up with the new generation that will combine the truest science with the deepest religious experience." Rev. R. F. Johonnot added some remarks on the need of the very best methods of teaching in our work and on the lessons to be learned from kindergartners and normal schools. He believed in having ministers trained in pedagogy and child study and in having teachers surround their pupils by the proper atmosphere, cultivating the touch of brotherly love and the spirit of communion with the unseen.

The nominating committee, consisting of Mrs. Perkins, Mrs. Humphrey and Mr. Jennings, then proposed the following, who were unanimously elected:

President, Rev. A. W. Gould.
Vice-president, Rev. J. R. Effinger.
Secretary and treasurer, Albert Scheible.
Directors to 1900, Rev. W. C. Gannett, Rochester, N. Y.; Mr. George M. Kendall, Chicago; Miss Julia Hintermeister, Evanston; Dr. A. E. Guthrie, Englewood.

Whereupon the meeting adjourned.

ALBERT SCHEIBLE, Secretary.

Western Unitarian Sunday-school Society Treasurer's Report for the Year Ending May, 1899.

Receipts:—

Cash on hand April 30, 1898	$21.25
Collected for outstanding accounts	73.44
Merchandise sales	583.97
Annual memberships	45.00
Life memberships:	
Rev. Thomas Van Ness, Brookline, Mass.	10.00
Miss C. M. Allen, Geneseo, Ill.	10.00
Donations from individuals:	
Rev. Elinor E. Gordon, Iowa City, Ia.	2.00
Geneva Friend	1.00
Rev. L. B. McDonald, Concord, Mass.	.40
Mrs. H. B. Hoyt, Kalamazoo, Mich.	5.00
Mr. George Stickney, Grand Haven, Mich.	5.00
Contributions from schools (in order of their receipt):	
Manistee, Mich.	2.00
Dorchester, Mass	2.00
Baraboo, Wis.	1.00
Rochester, N. Y.	5.00
Geneseo, Ill.	5.00
Chicago, Third Church	20.00
Chicago, All Souls'	20.00
Chicago, Hull Memorial	5.00
Luverne, Minn.	3.00
Hobart, Ind.	2.50
Grand Haven, Mich.	5.00
Aurora, Ill.	1.00
Hinsdale, Ill.	10.00
Quincy, Ill.	10.00
Evanston, Ill.	2.00
St. Louis, Unity	15.00
Davenport, Ia.	10.00
North Side Ethical	2.50
Milwaukee, Wis.	5.00
Buda, Ill.	2.00
Unity Church, Chicago	2.00
Decorah, Ia.	2.00
Sioux City, Ia.	2.00
Total	$894.06

Disbursements:—

Merchandise bought and publications made	$367.79
Salaries	371.00
Postage and express	79.38
Insurance	13.50
Stationery and office sundries	14.96
Cash on hand April 29, 1899	47.43
Total	$894.06

Resources:—

Publications in stock	$1,112.51
Plates and cuts	1,515.50
Furniture	50.00
Accounts receivable, net	108.93
Endowment fund	62.74
Cash on hand April 29	47.43
Total	$2,897.11

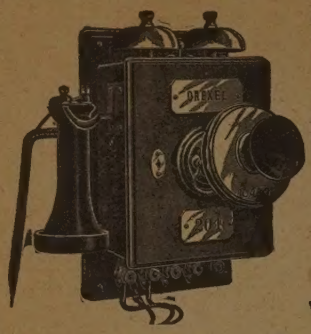
ALBERT SCHEIBLE, Treasurer.

Jewish.—The "Year-Book of the Central Conference of American Rabbis" that convened in Cincinnati March 13-18, in special session in honor of the eightieth birthday of the revered president, Dr. Isaac W. Wise, has been promptly and neatly published. The frontispiece is an excellent photograph of the Nestor of American Judaism, surrounded by his admiring colleagues and pupils, who pilgrimed to Cincinnati to do him honor. This year-book, the eighth (218 pages), contains, besides the annual reports, the proceedings and the addresses in honor of Dr. Wise, the following papers: "The Rabbi and the Charities," by E. N. Calesh; "How Can We Enlist Our Young Men in the Service of the Congregation," by Joseph Krauskopf; "Why I am not a Zionist," by H. Berkowitz; "The Justification of Zionism," by C. Levias; "Modern Thought—Tendencies in Judaism." Conference lecture by A. Guttmacher; "The Holiness of a Peculiar People"—conference sermon by I. Aaron.

The conference numbers 137 members, has $5,595.74 invested, $3,100 of which belongs to the fund for superannuated ministers.

Chicago, Unity Church.—Rev. J. S. Thomson continues to preach at Unity Church during June, after which he expects to return to his former and tenfold larger audiences at Los Angeles. His recent sermon on "The Spirit of Anti-Christ" voiced his opinion of the Western Unitarian Conference and of various other movements in which many of the supporters of Unity Church are deeply interested.

An Ethical Worker.—The many friends of Miss Juniata Stafford, whose health compelled her to seek the seclusion of Northern Wisconsin, will be glad to hear that she is steadily gaining strength. It is hoped that the coming fall will again find her back at the many posts of duty which she has been filling so bravely and so ably at Chicago.



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EVOLUTION POPULARIZED.

"A Popular Exposition of the Theory of Evolution," by Effie McLeod (Alfred C. Clark & Co., Chicago), is a little brochure of sixty-seven pages which undertakes to tell to the lay reader within short space just what the much-abused doctrine of evolution is, as far as it has been worked out. There is, as was not long ago, a vague notion afloat that evolution is about summed up in a theory that man is descended from the monkey. Even if that doctrine were asserted—though it is not and never has been by any scientific student—the process would have been an ascent, not a descent. The claim of this clever essayist is that evolution does not antagonize Christianity any more than does the multiplication table, and that, so far as known, it is almost precisely in line with the outline story of creation in Genesis.

It is a very lucid and simple explanation of what the doctrine is, displaying very full and clear knowledge of what it means, ending with the significant reflection that "organic evolution is itself enveloped in the larger theme of evolution at large; that is, the steady, onward march of all things toward 'one far-off divine event.' "—

[*Chicago Chronicle.*]

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